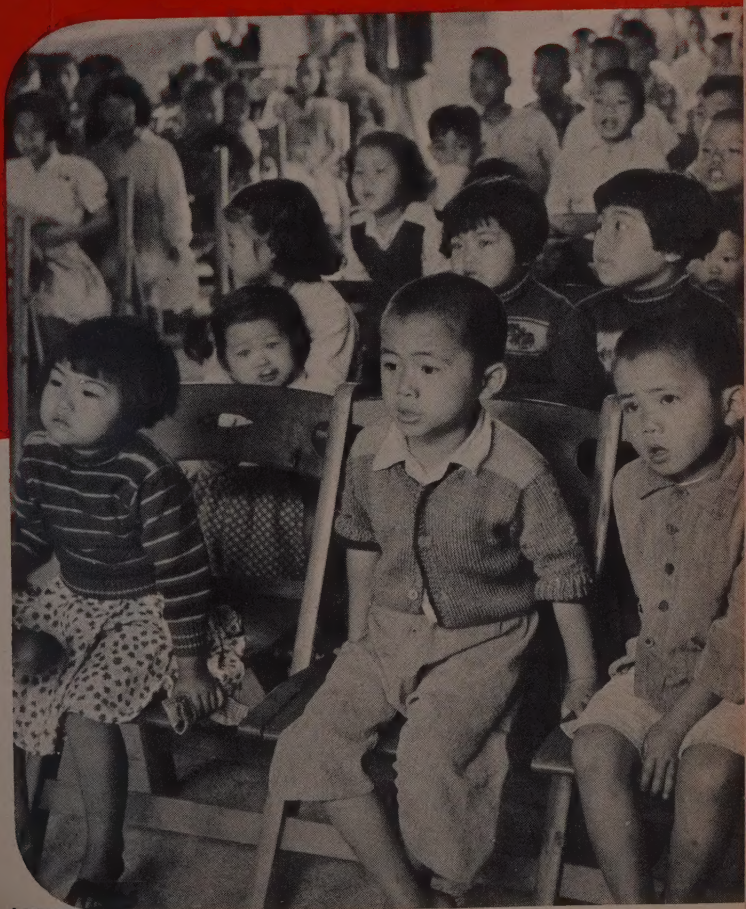


The LUTHERAN



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9, No. 7

NOVEMBER 14, 1956

CENTS



Slipknot

ONE AFTERNOON WHILE RIDING on a crowded interstate bus, I observed that one woman passenger was getting more than her share of attention. I heard a man in uniform who was on the seat back of her ask if she were married.

"Sure, I'm married," she quickly replied. "Don't you see these two rings on my finger? But let me tell you something, there are no initials engraved in either ring! The jeweler told me that the value of rings depreciates when initials are engraved in them."

AS I LEANED BACK in my seat to ponder what I had just overheard, I thought of myself: There is a wife who, from the very beginning of her marriage, was ready for the worst—a divorce. And just in case it ever comes, which seems likely, she will be able to cash in her rings for a few more dollars. What a conception of marriage! Only a mature and sensible person can be big enough to love one person a lifetime and be loved by one person a lifetime.

If marriage is to be successful, those who enter it must do so with the idea of making it a permanent, life-long relationship. And the best way to make it life-long is to make it love-long.

—LESLIE CONRAD, JR.



The LUTHERAN

News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Bishop Ordass reinstated

Events moved with lightning swiftness in eastern Europe as Hungarians arose to rebel against the Russian-sponsored governments which had held the land in bondage. Lutheran Bishop Lajos Ordass, who had been rehabilitated by the Hungarian Supreme Court in early October after eight years of imprisonment or restraint, was restored for a time to his former post as Bishop of Budapest and head of Hungary's Lutherans.

The two Communist-sponsored bishops who had replaced those chosen by the people, Laszlo Dezsery and Lajos Veto, were forced to resign. Bishop Ordass signalled his return to leadership of the church by preaching a Reformation Day sermon at the Deak Square Church in Budapest, seat of the bishopric.

But twelve days after the start of the uprising in Hungary, Russian tanks and machine guns once again dominated the land. The temporary government of Premier Imre Nagy was replaced by a Moscow-appointed group. Church leaders in New York and Geneva feared that the purge of all anti-Communist elements in Hungary's new blood bath might spell death for the heroic Lutheran bishop.

LWF provides for refugees

In a telephone call relayed to Dr. Franklin Clark Fry, ULCA president, on Nov. 2 Bishop Ordass had stated that relief supplies sent to Hungary from Vienna by the Lutheran World Federation were being received. LWF officials also planned speedy help for the wave of refugees fleeing across the border from Hungary into Austria.

To the Moscow Patriarchate of the Russian Orthodox Church as well as to

all member churches of the World Council went a cable signed by Dr. Fry, who heads the WCC Central Committee, and Ernest A. Payne, its vice chairman, general secretary of the Baptist Union of Britain. It said in part:

"Christians throughout the world are profoundly shocked and sorrow stricken at the tragic reversal suffered by the Hungarian people who had clearly asserted their desire for freedom and independence in national and church life. We call to the attention of the member churches the immediate relevance of certain statements in the Appeal to churches and governments adopted at Evanston since they refer particularly to claims that fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society. We urge the member churches to continue to seek this objective. As also stated at Evanston Christians must stand together with those who in the struggle for freedom suffer pain and trial. Our unity in this fellowship will remain unbroken whatever happens and will find expression in prayer for the people of Hungary in their hour of trial and for their churches in the witness to our crucified and risen Lord."

Two cardinals freed

In both Poland and Hungary, political crises resulted in freedom for Roman Catholic prelates who had long been prisoners of the Communist government.

Head of the Roman Catholic Church in Poland, Cardinal Stefan Wyszyński, was restored to his office after 37 months in jail. He had been arrested and ban-



ARMENIAN APOSTOLIC PRELATE ENTHRONED IN LEBANON CEREMONY

Archbishop Zareh Payaslian (center, kneeling) is enthroned as Catholicos of Cilicia at the Cathedral of Antelias. Cilicia is one of two districts comprising Armenian Church.

...ed from his church duties because of opposition to Red anti-religious programs. Wladislaw Gomulka, new leader of the Polish government, promised full co-operation with church authorities and expressed the wish for good relations with the Vatican.

Imprisonment ended for Cardinal Josef Mindszenty, former head of the Roman Catholics in Hungary, when a group of soldiers stumbled upon his place of confinement and arranged for his return to Budapest. The government of Premier Imre Nagy thereupon announced that the cardinal's trial and imprisonment had been illegal and ordered him restored to all legal and ecclesiastical rights. The 64-year-old cardinal had been active in Hungarian political affairs prior to his arrest and conviction by the Reds in 1949.

When the Russians took over Budapest, the cardinal fled to the U.S. Embassy as a political refugee.

Some Catholics still held

Freedom for Cardinal Mindszenty came five months after the Hungarian Reds had released another Roman Catholic prelate, Archbishop Josef Grosz. The archbishop was permitted to resume all his churchly functions. He had served four years of a 15-year term for engaging in black market operations, aiding refugees to leave Hungary, and other "crimes against the people." He was given a full pardon.

Still under restrictions was Yugoslavia's Cardinal Aloysius Stepinac. After serving five years of a 16-year term for "political offenses," Cardinal Stepinac was released from prison in 1951 but has since been confined to his native village of Krasic in Croatia and is not permitted to function as an archbishop. Another leading prelate still kept inoperative is Archbishop Josef Beran of Czechoslovakia. Although never tried

or convicted Archbishop Beran was removed from his see in 1951 and has since been under detention in a monastery.

In China, Roman Catholic Cardinal Thomas Tien of Peiping is reported to be restricted in his duties by the Communist government.

Egypt restricts Protestants

Further steps to restrict activities of Protestant churches and missionaries were reported last month from Egypt. The Nasser government banned all meetings for worship unless they are held in government-licensed churches. It also ordered that all Sunday sermons must be approved before they are delivered.

Traveling evangelists who have held outdoor meetings and small congregations which met in homes or rented quarters were chiefly affected by the order. One American-sponsored Church of God mission in Cairo was among those discontinuing operations.

Pastors of 37 Protestant groups of various nationalities and languages were said to be affected by the ruling on sermons. Under the order, they must present the topic of the sermon and the time and place of its delivery to the Ministry of Social Affairs for approval. A similar restriction has for two years applied to Moslem preachers.

Lutheran unity talks set

Long efforts toward effective union of Lutherans in America resulted last December in a joint invitation issued by the Augustana and United Lutheran Churches. After a meeting of the commissions on inter-Lutheran relationships of these two bodies, Dr. Oscar A. Benson, Augustana president, and Dr. Franklin Clark Fry, ULC president, issued an invitation to all American Lutheran church bodies to name delegations to

"meet with the commissions of our two churches . . . to consider such organic union as will give real evidence of organic unity in the faith." Such a meeting should also have the power "to proceed to draft a constitution and devise organizational procedures to effect union."

At conventions held this year, both Augustana and ULC heartily endorsed the move toward inclusive unity among this nation's Lutherans.

Last week Dr. Benson and Dr. Fry announced that the first meeting with those who had accepted the joint invitation would be held at Chicago Dec. 12 and 13. In addition to the two inviting bodies, the American Evangelical and Finnish Evangelical (Suomi Synod) churches would be represented, making a four-way merger possible. The four groups represent a combined membership of 2,861,000.

Three other national Lutheran bodies—American, Evangelical and United Evangelical—were engaged in a merger program of their own. The Joint Union Committee representing these three said they would be "unable to participate in a meeting whose sole purpose is to consider organic union."

Russians to meet WCC leaders

The Russian Orthodox Church will send a delegation to Paris in January to meet with World Council of Churches leaders, the Rev. Kenneth Slack, general secretary of the British Council of Churches, told a meeting of that body. Discussions might possibly lead to the Russian Orthodox and other Eastern Orthodox bodies affiliating with the WCC, he said.

Preliminary talks about possible Russian participation in the world-wide church organization were begun early this year when Dr. F. C. Fry, who is

Chairman of the WCC Central Committee, visited Moscow with a group of U.S. church leaders. The topic was again fought up when Russian churchmen came to the U.S. in June. In August the Central Committee held its meeting in Hungary, which was then closed in behind the Iron Curtain.

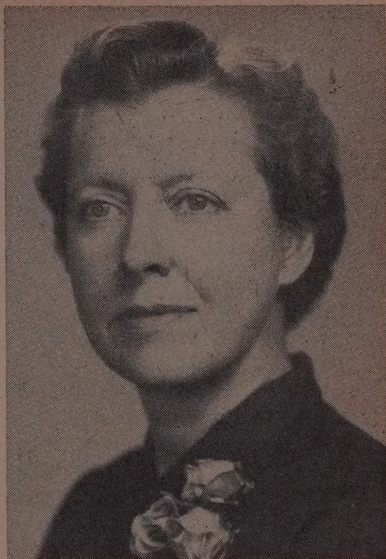
Continuing rounds of visits between Russian and American church leaders were predicted by Dr. Eugene Carson Blake, president of the U.S. National Council of Churches. Groups of theological students, teachers, women and church youth should continue the exchange begun last year by top church leaders, he proposed. Exchange of correspondence and of theological books as well as "mutual and common prayer for each other" should aid world understanding among churches, he said.

Berggrav sees danger

Church contacts with Communist countries verge on treason, wrote retired Norwegian Bishop Eivind Berggrav in the Copenhagen newspaper *Kristeligt Dagblad*. In the Soviet Union the church with servility submits to an openly declared godless state," the bishop wrote. By visiting and celebrating and joining religious services with a church like the Orthodox Church of Russia we are on the verge of committing treason."

"At heart, the Orthodox concept of the church is the same as that of the Roman Catholic Church and completely foreign to the Protestant churches," he said. Bishop Berggrav added that some contact might be maintained between western Protestants and the Russians, but it ought not be considered the same as church fellowship.

Bishop Hans Fuglsang-Damgaard, primate of the Lutheran Church of Denmark and recent leader of a delegation



TO DIRECT AIDS
Sister Louise Burroughs

which visited Russia, strongly objected to Bishop Berggrav's assertion. Visits of western groups to Russia were an "expression of a true ecumenical spirit," he said.

AIDS program to start at once

When the Harrisburg convention approved a plan for a "diaconic year" in which women volunteers would serve the church, the Board of Deaconess Work lost no time in getting it into operation. Under the plan, women who offer their services for a one-year term will be given a brief period of training and will then be assigned to church work for which they seem best qualified.

To direct the program, the board named Sister Louise Burroughs. Formerly director of nursing at Lankenau Hospital in Philadelphia, she has more recently been acting personnel secretary

for the board. The program will get under way as soon as a large enough group of volunteers is ready, Sister Louise announced. This will probably be within a few months.

Those participating in the program will be known as "Associates in Deaconess Service" (AIDS).

Women serving for the year will receive full maintenance, plus a small allowance for personal expenses, from the agency to which they are assigned. The agency will when possible also contribute to a "Diaconic Year Fund."

Schools to teach spiritual ideals

After a year-long discussion, New York City's board of education last month adopted a mildly phrased statement calling upon schools and teachers to show an attitude of friendliness toward religion, religious ideals and practices.

The 20-page document did not spell out specific programs for teaching moral and spiritual ideals. It described the function of the schools as supplementing "the training of the home, ever intensifying in the child that love of God, for parents and for home, which is the mark of true character training and the sure guarantee of the country's welfare." Schools were called on to acknowledge "the influence of religion and religious ideals" on Western civilization, on America's social and political institutions and upon the development of spiritual values.

The statement as finally adopted included various suggestions from church and civic groups which diluted its emphasis on God. However, the New York Board of Rabbis still took issue with it. "Religious education and training are the exclusive responsibility of church, home and synagogue," said Rabbi Emanuel Rackman, president of the board.

No assistance is wanted from the schools in stimulating love of God and religious commitment, he insisted.

Florida adopts guide

A guidebook instructing Florida public school teachers on how to develop moral and spiritual values in children through regular classroom work was released last week by State School Superintendent Thomas D. Bailey.

The guidebook shows teachers "how to handle the question of moral and spiritual values without violating the law on the principle of separation of church and state," he explained. It is designed to encourage pupils in loyalty toward their own religion and to cultivate in them "an appreciation and understanding of the moral and spiritual foundations which undergird our American democracy," the school official said.

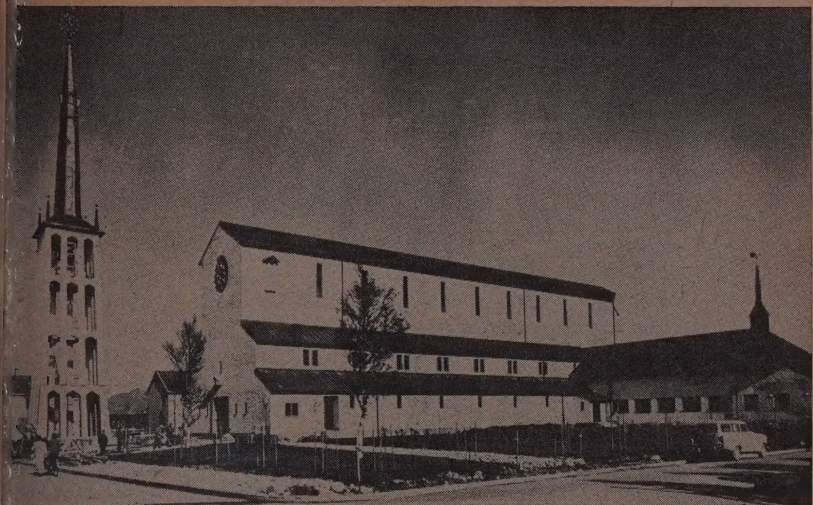
The guide calls attention to the dignity and worth and equality of each individual because of his relation to God. It warns teachers against proselyting or bias and instructs them to refer theological questions to the pupil's priest, rabbi, or minister.

In Miami, Dade County Superintendent W. R. Thomas said public schools should encourage young people to take courses in religious education at churches and synagogues and then grant school credit for the work. "The function of the schools is to support home and church," he said.

Norway repeals ban on Jesuits

A 150-year ban against members of the Roman Catholic Society of Jesus (Jesuits) was repealed early this month by the Norwegian parliament.

By a vote of 111-31, the Storting agreed to eliminate from the constitution adopted in 1814 a clause specifically



NEW CATHEDRAL ABOVE ARCTIC CIRCLE IN NORWAY

Building recently dedicated at Bodo replaces church destroyed by German bombers in 1940. It is the first cathedral to be built in Norway in more than one hundred years.

prohibiting the Roman Catholic order from operating in Norway. The constitution had originally banned "other monkish orders" and Jews. The prohibition against Jews had been repealed in 1951 and the clause against "other monkish orders" in 1897.

Ten hours of discussion preceded the vote. Leading opposition to the repeal were members of the Christian People's Party who pointed out that because of their leadership in the Spanish Inquisition and other intolerant movements, the Jesuits had been condemned by the framers of the Norwegian constitution. Those favoring repeal argued that Jesuit methods had changed in recent years.

Malay mission freedom sought

Since the United Lutheran Church started mission work in Malaya in 1954, it has been limited to dealing with refugee Chinese who live in government-

controlled new villages. Evangelistic work among the Malays, who are predominantly Moslem, has been discouraged by the government. The small Christian minority in Malaya is almost entirely drawn from people of non-Malayan origin.

Last month the Malayan Christian Council asked the commission that is now preparing a new constitution for Malaya to provide guarantees of freedom for all citizens to "choose, profess, and propagate" their religious beliefs. The new constitution will be put into effect when Malaya becomes independent of British rule next year.

India, Pakistan and Indonesia have recently adopted constitutions which provide "careful protection of the rights of minorities in fundamental freedoms and the giving of full religious freedom to all residents of the country," the council said in its appeal.

World News Notes

U.S. loses its job

The United States had been the quarterback on the Western team for a dozen years. Last month the British and French decided they weren't going to take their signals from the old quarterback.

The U.S. policy in world affairs has been simple: clamp a lid on every explosive situation, and keep it down tight, hoping the explosives will evaporate.

The United States, largely for internal political reasons, pressured the United Nations into creating the State of Israel. After a restless "cease fire" had been put in effect around Israel's borders, nothing drastic was done to stabilize the situation.

The Israelis were candid in talking about their intention of breaking out of their tiny beachhead and conquering a substantial section of the Arab world. The Arabs talked passionately of destroying Israel.

As long as the Arab talk was mostly theoretical, nobody but Israel seemed to worry. But Egypt's Nasser began to get practical. He sent planes to help the Algerians fight the French, seized the Suez Canal, and organized some of the Arab state into a military bloc.

The British and French were forced to agree with Israel that Nasser must go. But U.S. policy was still to sit on the lid. This month the lid blew off.

Great opportunity lost

Hungarian revolutions have not usually amounted to much. The biggest was in 1848, when Louis Kossuth tried to establish Hungary as an independent republic, but the brave effort failed.

There wasn't much hope this month that firebrand young students and cautious anti-Communists could hold off the

mighty Russian army. But Russians were in an awkward position. They have been trying to woo India and other neutrals of Asia and Africa with talk about not being an aggressive imperialist nation.

If the undivided attention of the world could have been devoted to Hungary this month, with Russia forced to recognize Hungary under the blazing spotlight of world publicity, men in the Kremlin might have hesitated. Hungary is no longer an asset to Russia which has already scooped up all the Hungarian wealth it can extract. Russia might have preferred to write off Hungary rather than outrage world opinion by battering the rebels into subjection.

But the British-French attack on Egypt pulled the spotlight away from Hungary. "In all my experience of foreign affairs," said India's Prime Minister Nehru, "I have not come across a grosser case of naked aggression than what England and France are trying to do."

Under the circumstances, whatever Russia did to Hungary seemed to the neutrals in Asia and Africa as less serious than the British-French action.

UN to the rescue

With flames leaping sky-high in Central Europe and the Middle East, the United Nations special session of its general assembly could do little more than talk in bland and idealistic language. But this was no waste of time.

A meeting-place where practically all nations can immediately express their opinions about events which concern them all has important safety-valve value. Out of the UN talks there seemed to be emerging a faint promise of new techniques for dealing with international crises.

WASHINGTON

ROBERT VAN DEUSEN



NEAR EAST CRISIS

OUTBREAK of hostilities between Israel and Egypt suddenly overshadowed the naming revolt in Hungary. For several weeks the tension between Israel and the Arab countries had neared the breaking point. Seasoned observers had warned that all-out war might be in the making. Heavy mobilization in Israel was the tip-off. Reports of the massing of Israeli forces along their borders came to President Eisenhower. He was told that the number under arms was at a higher peak than at any time since the Palestine war of 1948.

Eisenhower discussed the explosive situation with Undersecretary of State Herbert Hoover, Jr., in the absence of John Foster Dulles. He sent two urgent messages on successive days to Israeli Premier David Ben-Gurion, asking him to do nothing which might start a Middle East war.

Why Israel?

WARNING was sent to Israel rather than to the Arab states because preparations for war were most obvious there. Some U.S. officials were frankly afraid that Israel had decided this would be an opportune time to strike at the Arabs, especially at Egypt.

They speculated that Israel may have reasoned: 1) the U.S. would not intervene so close to a presidential election, because of the Jewish vote; 2) Britain

and France would be reluctant to come to Egypt's aid because of the Suez Canal dispute; 3) France would have additional reason to stay aloof because of Egypt's support of Algerian nationals; 4) Russia would be too preoccupied with Hungary and Poland to come to the aid of the Arabs; and 5) Egyptian forces in the Gaza area would be weak, most of them having been withdrawn to guard the Suez Canal.

Mobilization of troops was announced by the Israeli cabinet after a six-hour emergency session. The statement cited four reasons for the action: 1) renewed raids on Israeli territory by commandos from Egypt, Lebanon, and Jordan; 2) election of an anti-western government in Jordan, with a declaration of purpose to wage a war of destruction against Israel; 3) establishment of a military alliance by Egypt, Jordan, and Syria; and 4) gathering of Iraqi forces on the border of Jordan, which could be added to other Arab forces in case of war.

Hot war

THE STORM broke on Oct. 29, with Israeli forces marching across the Sinai peninsula toward the Suez Canal. Egypt answered by taking to the air and strafing Israeli troops. Jets came streaking out of Israel to engage Egyptian planes.

Diplomats in world capitals went into frantic huddles. The UN Security Council scheduled prompt debate on the threat to peace. Israel explained its action as a counterattack on Egyptian commandos in self-defense.

By the time this is printed, basic decisions will have been made. Perhaps cool heads, prompt action, and the pressure of world opinion may quench the blaze or limit its scope. Whether this happens or not, the situation demands strong and wise leadership by the U.S.

THE CHURCH SENDS A NURSE

By ANNE JORDHEI



"GOOD MORNING!" A good-looking young woman in a blue coat, with a white nurse's cap on her head, was shaking hands with an American housewife living in a suburb of Oslo.

"I am Sister Anna, the parish nurse. I have come to help take care of your little boy!"

The much-relieved young mother ushered the nurse into her living-room. On the sofa her little boy lay motionless. He had encephalitis when a little baby, and since then had been paralyzed. As the young mother had also an older child, and was expecting a new baby soon, the care of the sick boy had been very strenuous for her.

Now Sister Anna would help. She

Lutheran congregations in Norway employ nurses to help people in times of need.

would care for the child, bathe him, and lift him; and all this for only a small fee. Needless to say, the parish nurse and the young mother became good friends and often had a little chat over a cup of coffee. Sister Anna belongs to the Norwegian Lutheran Parish Nurses' Association. Like many others, she had been employed by a local congregation to call for the sick in the homes whenever needed. And I was the young mother.

HAVING BEEN a nurse myself, I was much impressed by the work these parish nurses are doing, and was interested to find out more about them. Parish nurses or *menighetssøstre* can be found in only a few countries, Norway being one of them. Finland has recently started a school for parish nurses, and other lands have shown a great interest in this work.

As Christian young women, the parish nurses feel a call to go into the congregations to serve humanity. They fill an immense need. Just think of the many sick, handicapped, often invalid patients who are taken care of by their families at home to the point of physical and mental and perhaps financial exhaustion.

A Norwegian captain's wife, born in South Carolina, had just come home with her second baby. Her husband was on the high seas. Suddenly she became unable to care for her children. What should she do? She didn't have any relatives she could ask for help. The neigh-

rs were friendly and helpful, but they could not take over completely. It was, of course, the parish nurse who came and gave her the actual nursing care and found a woman to look after the babies.

THE NORWEGIAN parish nurses have much the same education as the American hospital nurses. They train three years, with a special emphasis on nursing at the home and on work in a congregation. Parish nursing is always a combination of nursing, social work, and counseling. The parish nurse is obliged to serve the congregation in whatever situation she may meet."

My Sister Anna, together with four other nurses, is employed by our congregation of many thousands of members. Not far away, in the woods, some old men live in a rather primitive fashion. On one occasion two of the parish nurses had to go to one of them in the middle of the night (one nurse never goes out alone at night) and look after him. This man could not pay for the service given. Usually a very modest fee is asked. However more can be given if desired. This money goes to the congregation which pays the nurses a regular salary.

After three years' training, the nurses are sent anywhere they are needed. They may be employed in cities, townships, farm country, the lonely mountains, or even the far north where the distance from the nurse to the patient can mean days of hard travel.

Norwegian Lutheran parish nurses can be found anywhere, in hospitals, old people's homes, children's homes, and in all Norwegian mission fields.

Most parish nurses do not know what an eight-hour day is. They may even be "on call" on their day off. They go out in any kind of weather, using any kind of transportation. This may mean taxi,

bicycle, skis, boat, or even their own car!

Until a few years ago these nurses were poorly paid. They could hardly exist. It was the common opinion that giving Christian service does not require any financial reward. However modern life, even in Norway, is extremely expensive, and fortunately these nurses are now paid —by law—the same salary as all other Norwegian nurses.

They have a pension plan and are members of a hospitalization plan. Their school in Oslo is their home, their motherhouse, as it is customary with most nursing orders. There they get together for meetings to find inspiration and strength and also to see old friends. This home is run by the gifts of Norwegian congregations.

THE NURSING PROFESSION as a whole is much respected in Norway. Certainly the *menighetssøstre*, with their high standard of Christian ethics, must be both efficient and idealistic women in order to live up to this. They are, however, not forced to become parish nurses. Neither are they forced into a cloister-like atmosphere. Their school of nursing is democratic. They need not wear an outdoor uniform if they do not wish to. They may marry, but preferably not during their training. But they may not wear any make-up whatever.

I have a good friend who is an instructor at the school of nursing for parish nurses. One evening she was a little late when coming to visit me. "You must excuse me," she said, "but I just had to take the junior class of student nurses to their gymnastics lesson!"

ALMOST 100 per cent of the students, and many of the other nurses too, go skiing in winter and swimming in summer on their day off, as it is the custom

in Norway. Thus refreshed in body and mind they return to their strenuous work.

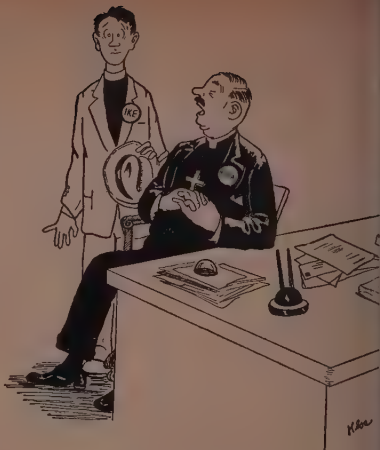
Another friend of mine is a midwife-instructor at a large maternity hospital. Before long she will be old enough to retire.

"What are you going to do with yourself then, after being used to so much activity?" I asked.

"Oh! I am going to Africa to start a midwifery school down there!"

That is the spirit of these women who are such a credit to the church of Norway. They belong among the unsung heroes of the day—modest, effectively caring for the sick—without a great deal of outward recognition, but with the feeling of satisfaction, humility, and gratitude for being allowed to help and work.

It is the following Bible verse which guides their lives—(John 20:21) "Peace be with you. As the Father has sent me,



"My boy, perhaps you would be happier in some other synod."

even so I send you." "Utsent til tjenest" (sent out to give service), such are the Norwegian Lutheran parish nurses.



It's Still God's World

By O. FREDERICK NOLDE

Relaxation of tension with Russia opens the way for other international tensions to explode. Christians have special work to do in such a day

THE STRUGGLE FOR PEACE, justice, and freedom takes on added urgency at a time when there is no war.

The pitfalls we face are in some respects more serious when there is no manifest military threat from a common enemy. At the same time, the oppor-

tunities before us, if we are bold and imaginative enough to seize them, can serve the interests of the whole family upon earth, both in domestic and international affairs.

Christians by their concern and the action should dramatize the danger of complacency or indifference and should stimulate peoples and governments to take those positive measures which are desperately needed by the world in an atomic age.

Dr. Nolde, as director of the Commission of the Churches on International Affairs, is a noted Protestant spokesman on world problems.

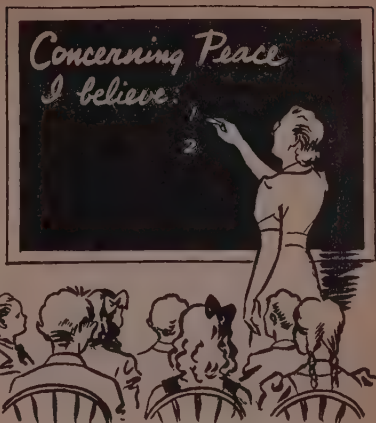
AN INESCAPABLE responsibility rests on Christians at all times to seek peace, justice, and freedom for all men everywhere. The Christian who has experienced the peace of God which passes all understanding must seek peace among the peoples and nations of the world. The Christian who by faith has come to know the righteousness which God in his mercy has wrought, must in the spirit of brotherhood seek justice for all men.

The Christian who has experienced the liberty with which Christ has set men free must press for a society where all God's children have an opportunity to fulfill the destiny which God has fixed for them. The witness to peace, justice and freedom is an inescapable implication of the Christian gospel.

IF THESE MOTIVES are to lead to intelligent and effective action Christians must discern the times and the seasons." Our world today is different from two years ago and we must understand its new characteristics if our actions are to be adjusted to need.

Largely because of the realization that the H-bomb would bring catastrophic destruction, the fear of global war has preceded and only a madman would contemplate it. With the release from this fear, long-standing disputes and differences which had been submerged in the peace of a common threat have now burst forth.

In the non-Soviet world, Cyprus, Suez, and Algeria are the most glaring illustrations, but elsewhere the claim of nationalism and the demand for the recognition of equal rights are being and will be more forcefully asserted. Differences as to how solutions shall be sought in these critical situations seriously strain the relations between those who have traditionally been friends and allies.



In the Soviet world, there are rumblings within Russia and the outcome cannot now be forecast. Moreover, there is a restlessness among the Communist countries long under Russian domination which represents a yearning for decreased restraints from without and increased freedom at home.

In this kind of world situation what actions can Christians take or encourage which will contribute to peace, justice, and freedom?

The measures here suggested are of outstanding importance. In all actions such as are here illustrated, whether taken by Christians in their own right, or enjoined upon governments, the manner in which something is done is virtually as significant as what is done.

1) Maintain close contacts through personal discussion and correspondence between Christians in countries which are tied together by friendship and common tradition but whose relations are now strained by different approaches to current problems—as in the case of Great Britain and the United States.

2) Regardless of the restrictions which are presently imposed, continue to seek ways in which all curtains can be pene-

trated—iron, bamboo, and ideological—in order that such direct contacts may be established as will further justice and freedom.

3) Encourage to a greater extent programs of economic and technical assistance to be administered in such a way that the self-respect of the receiver as well as the giver and reasonable freedom of action may lead to fuller understanding and friendship.

4) Recognize the demands of dependent peoples for independence, balancing the known risks of premature independence against the risks of delaying so long that a situation deteriorates beyond hope of a good solution.

5) Continue to press for sound disarmament and, recognizing that the risks of making concessions to gain agreement must be balanced against the risk of continuing the armaments race, insistently prod governments to seek new measures which may win mutual acceptance—whether with respect to a permanent system of inspection and control, intermediate arrangements for aerial and port inspection, or the control or cessation of experiments with nuclear bombs.

6) Encourage the fuller observance of human rights by seeking continuously to put our own house in order and by such international action as can be taken in the world community.

THE VERY NATURE of the problems by which the world is today perplexed ought to present to Christians both encouragement and a challenge.

In seeking to reach decisions on international issues the Christian will be prompted neither by fear nor by the prospect of hardship, for he will remember the words of Jesus: "I have said this to you, that in me you may have peace. In the world you have tribulation; but be

of good cheer, I have overcome the world." He will know that in putting forth the best effort on behalf of justice he will help to build a sure foundation for peace.

In discerning the times and the seasons, the Christian will also realize that in an atomic age peace increasingly becomes the pathway to justice and freedom, and he will insist that the maximum of effort be directed toward the settlement of international differences by peaceful means.

THE LIFE of the individual Christian and the organized work of the church must embrace a permanent and on-going commitment to seek peace, justice and freedom on earth. This is an imperative implication of the Christian gospel. The affirmation contained in the Evanston report on "Christians in the Struggle for World Community" can serve as a stimulus to effort and a source of strength in action:

"This troubled world, disfigured and distorted as it is, is still God's world. It rules and overrules its tangled history. In praying, 'Thy will be done on earth as it is in heaven,' we commit ourselves to seek earthly justice, freedom and peace for all men.

"Here as everywhere Christ is our hope. Our confidence lies not in our own reason or strength, but in the power that comes from God. Impelled by this faith, all our actions will be but humble, grateful, and obedient acknowledgment that He has redeemed the world.

"The fruit of our efforts rests in His hands. We can therefore live and work as those who know that God reigns, undaunted by all the arrogant pretensions of evil, ready to face situations that seem hopeless and yet to act in them as men whose hope is indestructible."

Africans Don't Become Christians Overnight

by FRANKLIN CLARK FRY

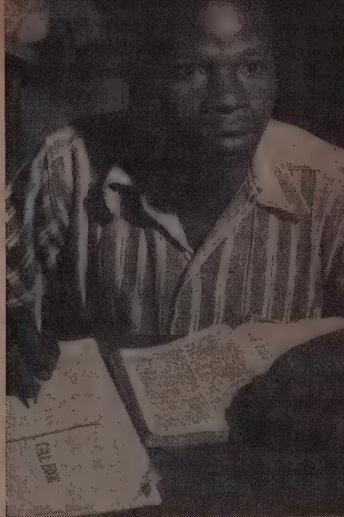
Progress of mission in Liberia is slow. Schools, hospitals have been built, but primitive tribes don't respond swiftly to efforts of the faithful missionaries

LIBERIA HAS ALWAYS been our most highly institutionalized mission field. In proportion to baptized membership, it still wins the blue ribbon without any contest at all. For its first half century and more, the whole enterprise consisted, in effect, of a school, with a tiny student congregation as an appendage.

Even in 1956, with evangelism more at the center of activity than ever before, the institutional stamp continues strong. A new and greatly enlarged Lutheran Training Institute (a high school plus a Christian Worker's Course) is under construction, and a new and greatly enlarged Phebe Hospital is moving toward the drawing boards. Dedication of those two institutions will be the most fitting climax possible at centennial-time, of a piece with everything that has gone before!

Not that Liberia doesn't need education! The total number of college graduates in the whole country last year was a meager thirty-seven. That says nothing about quality either of students or of training. Good, competent high schools are like apples of gold in pictures of silver. Anybody who educates Liberia is a high-grade benefactor.

My own experiences in Loma and



EDUCATION OF AN AFRICAN
One-tenth complete 6th grade

Kpelle-country accented schools at every stop. The school year was ending. "Closing exercises" were the order of the day everywhere, and I was a featured visiting fireman. Zorzor was first. No sooner off the plane than I was marched into the imposing schoolhouse, sung to, saluted in formal addresses, called on for a "response." The 286-pupil student body that had begun the semester had shrunk a little, I was told, but my eye would not have detected it. The best news was that all the teachers were Lomas and practicing church members.

WITH MODIFICATIONS the same performance was repeated everywhere that I went. At Belefania I inspected the new, functional classrooms. At Sanoyea I spoke at greater length to all grades in Curran Memorial Church. A big throng had gathered at Totota under a handsomely decorated shelter with a roof of palm fronds. In Liberia everything of that sort is called a "kitchen"!

The program at this last place was the most elaborate of all: prayer, two spirituals, Lincoln's Gettysburg Address, other recitations, the Liberian National Anthem, more talk by Fry. Not to mention the T-shirt on a youngster in the front row, screaming "Lone Ranger"!

Eyes take a while to become accustomed to seeing strapping teen-agers in the second and third grade. The announced "aim" is not to take pupils over 10-12 into the primary class—but it is still in the future. Furthermore, not everyone passes, even with the most lenient marking. Five years ago or so a well-informed observer reported that 75 per cent drop out of our schools by the end of two years; only one in ten completes the sixth grade. Improvement since then has not changed the figures materially.

LUTHERAN Training Institute was the dessert of my Liberian visit on its last day. With Dr. Yancy, the Secretary of Public Instruction in the Liberian cabinet, giving the main oration, six young men and one young woman received the highest crown of learning within the power of our mission to confer, a high school diploma. Four others completed the Christian Workers' course. Robes,

mortarboards, valedictory—it was done up brown! The five mission members of the faculty beamed. I saw a few wrinkles. The ratio of teachers to graduates is still high.

I HAD ONLY one glimpse at the widely heralded literacy program, at Zorzor, and was impressed. As I sat where they sat, the new literates read the mimeographed weekly "newspaper" to me with voices that trembled. Some were fluent, some were eager. Young and old were there, male and female, a cross-section of the whole community. A Loma quartermaster sat humbly with the lowliest of subjects and took his turn. The nearly insoluble problem, a real poser, is how to create a constant stream of new reading material to supply the demand that literacy has awakened! The two-page "newspaper" can't be, and isn't intended to be, more than a makeshift device.

One encouraging sign: the favorite book to date is the Gospel according to St. Mark. How do we know? Through the first Loma questionnaire!

Medical dispensaries are almost as numerous in Lutheran Mission-Liberia as schools. The nurses in charge have

THIS IS THE LAST of six reports by Dr. Fry on his world travels of the past year. He has been in Europe (twice behind the "Iron Curtain"—into the Soviet Union and Hungary), Africa, Asia, Australia. On his world travels Dr. Fry has conferred with heads of state in numerous countries: some of them are shown on these pages.



KONRAD ADENAUER OF GERMANY

50 per cent wizards and 100 per cent man dynamos to cope with the river misery that flows through their doors. Thank God we have had a series of crises in the past that have met the need—and we still do. A native medical assistant carries on adequately at one station all alone.

Until the new Phebe rises at Gbarnga, the small Curran Memorial Hospital at Zoror, which was originally designed as a maternity center, has to be the court of last resort for all illnesses. The best thing about it is its high-ceilinged operating room, light, airy and well equipped—and its two superb doctors. High-caliber healing goes on there in the noble tradition of our Liberia Mission.

Momoru Dukuly dramatized this for me. Mr. Dukuly, the acting Secretary of State, surprised and thrilled me by saying with a voice pulsating with gratitude that he owes his very life to the Lutheran Mission. When the Firestone Hospital declined, or was unable, to admit him in the 1930's, Phebe Hospital took him up.

THE GOSPEL is always both the incentive and the cause to be served in all our medical work, as in everything else. Look over your right shoulder at the attentive

faces on the ground-level porch of Sano-yea dispensary. They belong to the relatives of patients and are being lifted toward a Bible woman talking animatedly about Jesus Christ.

OR VISIT the Zorzor leper colony. If Dr. Earl Reber has his say, you can't evade going there, no matter what your pretext! It is the apple of his eye. Forty-five lepers, living in a model village of their own on the outskirts of the town, have built a native-style church with their own hands. There I snapped their fingers and bowed down my heart with them in praise of God.

Our missionary-physicians feel that this leper colony produces some of the most dependable and lasting Christians in Liberia. Two to three years of instruction is the rule here, one before baptism and another before confirmation. After a long saturation like that, Christianity is less likely to rub off. A ragged fistful of wild flowers in a bare tin can under the cross on the altar was an unconscious symbol of it all. Bleak lives glorified by the Man of Calvary!

The scrubbed faces of two dozen or more sick and abandoned children in "Ma" Jensen's nursery sang "Praise Him,



MARSHALL TITO IN YUGOSLAVIA



FRANK & IKE



MARKET DAY IN LIBERIAN VILLAGE
Zorzor, site of Lutheran mission hospital

praise Him all ye little children" in Kpelle as I passed by.

IT'S NO TREASON to say that the formal organization of the Evangelical Lutheran Church in Liberia in 1947 was premature. Self-support, self-propagation, and the capacity for self-government are still many decades in the future. And it's a misty future at that! The most decisive of the three, self-support, is at least a century away by my estimate. Perhaps two! As the physical structures on the mission field become more and more elaborate and expensive, the date is receding further and further into the twenty-first century, not coming closer.

Only four national pastors are now in the service of the Liberia Church and all of them have had only rudimentary education. Eighth-grade graduation, which needs to be scaled down a few years to determine its American equivalent, was the base on which Bible training, some of it through correspondence

courses, has been super-imposed. The result is not super-imposing, speaking kindly but with reluctant honesty.

THE HEALTHIEST vitality, surprisingly and delightfully, is in the field of church music. A native hymnary, which has not yet been written down, is growing like the lush vegetation all around. Haunting, trembly solo parts, largely improvised as the singer goes along, are caught after each breath by the congregation.

And now a salute to the missionaries. The present corps in Liberia is a credit to the United Lutheran Church. As a veteran tramp who has seen many devoted Christians in many lands, I rate them high! Mainly young people, they are consecrated without being fanatic.

What is even harder, they are refreshingly realistic and yet not discouraged. God give them patience—they need it. And love for people, who are neither more nor less attractive under black skins than under white ones! And faith!



YOUNG PREACHERS GET OLD EVENTUALLY

By FRANCISCO MOLINA

"Old Hickory" didn't want youngsters
encroaching on his favorite parable

THROUGH THE LENGTH and breadth of the synod our pastor was known as "Old Hickory." He had a bad liver. He preached like a man with a bad liver.

When his trouble grew acute, as it did periodically, he would stand in the high pulpit, tall and terrible like the wrath of God, looking down on his congregation with Michael's sword in his eyes, as if he expected to see the gateposts of hell looking back at him from the eyes of every man, woman, and child sitting in the pews.

One year around Easter our pastor developed a bad case of laryngitis and the church council asked the seminary for help. The seminary sent a senior student who preached on the parable of the ten virgins. The next Sunday our pastor's throat was still bad. The seminary sent another student. He too preached on the parable of the ten virgins.

OUR PASTOR LISTENED to the two sermons; you could not keep him away from church. Wrapped in an old dark

coat he sat in the front pew through both services in ominous silence, looking like an Indian chief whose fighting days are over, waiting for the return of his braves from battle. On the third Sunday—his throat still bad—the seminary sent a third senior who preached, also, on the parable of the ten virgins. Our pastor wrote a letter to the seminary president.

Perhaps it should be mentioned that our pastor had come to regard the parable of the ten virgins as his personal property. He preached on it quite often, specially when his liver was misbehaving. He handled the parable like a battle-ax. The letter he wrote to the seminary president read as follows:

"THOMAS, what is the idea of sending these youngsters to climb into my pulpit waving their misdemeanors from the homiletics class in the face of my suffering congregation? I have listened to three of them preach on consecutive Sundays on the parable of the ten virgins? There is meat in that parable. Why must they treat it like an old bone?

"The first man you sent walked around the parable as if it had not been there. Round and round he walked in a disil-

the Rev. Mr. Molina is pastor of Church of the Transfiguration, Rio Piedras, Puerto Rico

lusioned sort of way, without seeming to wish to get anywhere. Finally, he became exhausted and said 'Amen.'

"The second man was no different, except that he used many more words. I tried to get the point of that sermon, like Jacob waited for Rachel, only to be cheated, like him, at the end of the seven years.

"The third man was more considerate. He rushed through his sermon as if the final 'Amen' had been a pot of gold. There's this to be said for him: although he had nothing to say, like the first two, it took him less time to say it.

"Perhaps I sound like an old man with a bad liver. I know they call me Old Hickory. But I am only a mild man who does not like to see his favorite parable come to grief. Please ask the next man you send to ambush some other text. Yours in all meekness,

"RALPH."

The seminary president wrote the following letter to our pastor:

"DEAR O. H.:

"We are getting on in years, you and I. It is good once in a while to think of the old days when we were together in seminary.

"Do you remember the first time you preached for our old professor of horticulture? You had been given the parable of the ten virgins as a text. Even in those remote days, with a good liver, you looked, as you climbed the pulpit, like Elijah brooding over his hands as he walked back from the brook Kishon.

"When your sermon was over the professor smiled and said he hoped the other half of your sermon was as good as the half you had delivered. You had preached, he said, on the parable of the five virgins. Somehow you had managed to forget completely the five virgins who were admitted to the marriage feast. You had spoken only of the five that were denied admittance.

"Hoping your liver won't be worse when your throat gets better, I am,

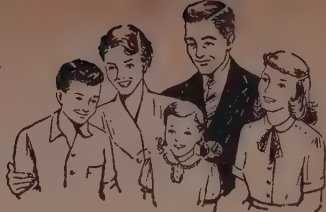
"Sincerely,

"T. W."



"I would use this as an illustration in my next sermon, but no one would believe me

INCONSISTENCY



PETE SAT at the table in the "family room" as we've come to call the redecorated shed. They are becoming quite the vogue and we're a mighty stylish family. Besides, what else can you call the room where we eat most of our meals, do most of our sewing, play most of our games, and have most of our fights?

"Who cares," he demanded, "what part of a cake is left after two boys have eaten five-eighths of it? Silliest book I ever saw."

I laughed, looking over his shoulder at the maligned arithmetic book. "You mean you'd be one of the first two boys, wouldn't it matter?"

"Well, I guess it would matter to their mother, if she was expecting company!" he agreed. "Say, that Donna is sure getting to be a pain, isn't she? 'My mother this' and 'my mother that.' That Saturday night at her own house must make her a queen or something!"

"Be glad she had a good time, Pete."

"Oh, I'm glad—I guess! She's just such a pain. Well, she's a girl. What can you expect?"

"Please, remember I was a girl once and make no unkind remarks."

"You. Oh, that doesn't count; it was so long ago. I mean, girls now."

HE WASN'T EVEN teasing. He was just stating what seemed to him a fact, and I'd have said nothing about it but Dan came up from the basement at that moment. His unseemly guffaw startled both Pete and me. "I say something funny?" asked our son.

"You're talking to one of the sweetest, youngest, prettiest girls I know, and you don't even know it," Dan assured him.

"Old folks!" Pete snorted in disgust and turned back to his arithmetic.

"You didn't need to overdo it like that!" I protested. "You could have sounded a little bit sincere so Pete would think you meant it."

"What do you think?" Dan asked, and I couldn't help laughing with him.

KAREN CAME tapdancing into the room at that point. "Tra-la! Tra-la!" Then stopping before Dan and me, "Is it true what I hear about Donna?"

"And what do you hear about Donna?"

"I hear she's going home by Thanksgiving, if her mother seems as much better after her visit next week-end as she did after this one."

"If that's the way you hear it, maybe that's the way it is. 'Nobody tells me anything,'" Dan quoted.

"When are you ever home to be told?" I laughed. "I swear I'm an Evangelism widow."

"Best kind there is. Now take the golf widow. She gets to seeing little white spots in front of her husband's eyes. Or bowling—she gets to hearing thump, thumps in the night. Then there's the kind who sees red and blue and white circles, or red and black figures on white."

"Maybe I am lucky at that. I just smell coffee in my dreams. You men must drink a gallon every time you get together."

PETE LOOKED WISE. "A cup is a sixteenth of a gallon. So each man—"

"You figure it out," suggested Dan, "while I look at the evening paper before I go—see what's new for cabinet posts, if any."

"I have to read an article for current events, but I'll do that when you're through." Karen was very gracious. She settled down to her books at the table with Pete. Dan and I left them for the living-room.

DAN SETTLED back in his big chair. Unfolding the paper, he began to read. Then he looked at me over the top of the protecting barrier. (I sometimes think men do that so that they can withdraw from the conversation when they want to. Ducking back behind the paper is a fine escape.) "Karen have it straight about Donna?"

"Yes. Tony told me this afternoon."

"So it really went well—the visit?"

"Very well. Kathy was a little jittery at first so it was probably a good thing Donna wasn't there at the beginning. By the time she arrived Tony and Kathy had cooked an easy supper and set the table with the best china. The fact that Kathy didn't seem afraid to use it seemed to Tony a real triumph. Anyhow, they played some games after supper and at Donna's bedtime they said some simple prayers together. Tony said it really seemed like a fresh start."

"Then he must be calmer in his own mind."

"He is. He did go to see Pastor Sym. He sees that this idea that he has to do something to earn Christ's blessing is something he has believed so long that he just can't get away from it—not all at once. But he feels better when Pastor Sym assures him that plenty of people who say they believe in justification by

faith really are in the same boat."

DAN LAUGHED. "Why do we always think we have to be like other people even if we're wrong? Oh, I'm the same way. Remember how long it took us to do anything about that awful corny song we used to sing at Brotherhood? Finally I thought I was the only one whose intelligence was insulted by it, so I kept quiet till Charlie Mawson busted loose. When enough of us had made remarks about it to each other and found that a lot of men actually came late to avoid having to sing such twaddle, we brought it up at one of the meetings. But none of us wanted to express ourselves aloud. We like to be one of the crowd."

"Except that in that case it was the crowd who were doing the singing. Everybody who dislikes some song like that or some song that is used in the church, started to throw it out, we could have a lot of rows over unimportant things."

"Wow! Can't you just see what would happen if we tried to select the hymns in the new Common Service Book by popular vote!" He returned to his paper. "But I'm still glad we threw out the roll 'n' roll!" he muttered.

I PICKED UP my knitting. This shawl would have to get more of my time. I was going to have it finished for the clothing drive. And knitting does give me a chance to think.

Take the barely concealed resentment both Karen and Pete show about Donna going back to her own home. They've been griping about some of the inconveniences of having her here, but they don't want her to want to go. They seem to think it reflects on us. Oh, we children are people and people are seldom consistent. Making a life is a lot different from knitting a shawl.



WORSHIP NOTEBOOK

CHRISTMAS IS JUST around the corner. At least that's the way it seems. Last month I saw a decorated Christmas tree alongside a pile of Halloween masks in a store window.

The fact that merchants begin advertising Christmas gifts in October spurs most people to a frenzied pre-Christmas season. We rush about madly checking names off our gift lists. We're "getting ready for Christmas."

SUCH AN ATTITUDE may ignore the meaning of the festival itself. It's like giving a birthday party for a very important person, and then forgetting to invite him.

I am hoping that Christian people will keep in mind the reason for all the festivity, that in their daily devotions they will yearn for the Messiah as did Israel. It isn't too much to expect that part of every day will be taken to think about Christmas and what it means.

There are many ways. For one thing, the TV in the living-room can be turned off for an hour, and instead of being pressured into "gift" wrist watches, and "gift" cigarettes, we can begin to think about the greatest Gift of all.

Perhaps the commuter can take time to slip into a church at lunch time. Maybe another can find a few moments of quiet when the children are off at school and the house is quiet. Pastors should be encouraged to keep the churches open so young people on the way to and from school may find a place for a period of prayer.

WHILE WE'RE thinking about Christmas, isn't one of the chief features of the day the fact that it is a family day? Isn't there a sort of parallel between our

own family gathered around the tree and that other Family?

Then why not, as we prepare for this day, make it a point to have the whole family join in the daily preparation? Several people have told me from time to time that they admired the religious ceremonies that Jews and Roman Catholics practice in their homes. Isn't there something for us, they ask.

For this season of the year there is, and one which is a part of our heritage. This is the Advent Wreath, and of recent years has come into use in many areas of the church.

I remember an old German couple who went into the woods each autumn to gather plants and greens. Just before Saint Andrew's Day (Nov. 30), the husband fashioned a large wooden hoop with sockets for twenty-seven candles. The greens were carefully wrapped about the hoop thus forming a large wreath, and the whole thing suspended from chains and violet ribbons above the dining-room table.

The wife meanwhile had cut from stiff cardboard twenty-seven six-pointed stars (the Star of David). On one side of each star she lettered a verse from the Old Testament, a prophecy concerning the coming of the Messiah. On the reverse side was a verse from the New Testament which expressed the fulfillment of the prophecy. A white ribbon was attached to each star. Then all of them together, with four large red candles and twenty-three white candles, were placed in a box.

ON THE EVE of the First Sunday in Advent, the family gathered about the table following their meal. The first

prophecy was read, and the first red candle fixed in place and lighted. Each of the children took his turn reading and memorizing the Bible verse. Then the star was hung on the wreath suspended below its candle. The devotion concluded with family prayers and the singing of a hymn like "O Come, O Come, Emmanuel."

Each day this was repeated, frequently with an explanation from the father about the meaning of each verse of scripture. Candles lighted at previous times were lighted again before the devotion. There was a new candle lighted alone each night. Red candles marked the Sundays, but each candle, red or white, was a reminder that soon the family that yearned for Christ would celebrate His birth.

SOME MAY wish to try the custom of the Advent Wreath in their homes this year. They should remember that, like any ceremony, it will have no real meaning unless there is a determination to make it what it signifies. Ceremonies in themselves are but the sign-posts which point us to the end we seek. The Advent Wreath, used properly, has value particularly with the children. It provides them with an attractive device which contains the lesson we mean to impress upon them.

It isn't difficult to prepare the materials to make the Advent Wreath. Some may enjoy trips into the woods for greens, or the evenings spent in cutting and lettering stars. For those who may not have the time, the United Lutheran Publication House has kits available so that all one has to do is put together the pieces. Some users of the Advent Wreath use only four large red candles, one for each week preceding Christmas. Stars serve in place of the weekday candles.

Scripture verses suggested by writer are as follows:

Day	Old Testament	New Testament
DEC.		
1	Zech. 2:1	John 12:15
2	Ps. 118:25, 26	Matt. 21:9
3	Gen. 3:15	I John 3:8
4	Gen. 12:3	Gal. 3:8
5	Num. 24:17	Matt. 2:2
6	Deut. 18:15	John 6:14
7	Ps. 2:6, 7	Acts 13:33
8	Ps. 132:17	Lk. 1:69
9	Daniel 7:13	Lk. 21:27
10	Isa. 7:14	Matt. 1:23
11	Isa. 9:2	Lk. 1:79
12	Isa. 9:6	Lk. 1:32
13	Isa. 11:1, 2	Matt. 12:18
14	Isa. 11:4	II Thess. 2
15	Isa. 11:10	Lk. 2:32
16	Malachi 3:1	Matt. 11:10
17	Isa. 35:10	John 16:22
18	Isa. 40:11	Jn. 10:14
19	Isa. 42:1	Matt. 17:5
20	Isa. 42:7	Matt. 4:16
21	Isa. 45:23	Phil. 2:10
22	Jer. 23:6	II Cor. 5:21
23	Isa. 40:3	John 1:23
24		John 1:14

The above schedule has been set to begin on the evening before the First Sunday in Advent, and concludes with Christmas Eve. (In some years Advent begins in late November, so there are 24 days for lighting the candles.)

WHERE THE ADVENT WREATH is used in the church, only four Sunday candles are used. On the First Sunday in Advent the first prophecy is read following the Collect and before the Epistle. As the prophecy is announced the acolyte goes to the altar and lights his taper from one of the altar candles (usually the one on the left, although this may depend upon the location of the wreath in the sanctuary or chancel). The acolyte lights

the first of the four red candles and the pastor reads the prophecy. On succeeding Sundays the candles lighted previously are lighted after the altar candles are lighted, and the new candle lighted as described above.

Prophecies for the Sundays in Advent are:

1. Genesis 3:1-15
2. Isaiah 40:1-11
3. Jeremiah 23:3-8
4. Isaiah 9:1-6

This ceremony, like the one in the home, can be significant—or simply pretty—depending on how it is used. Advent is a time of preparation. Lessons from Scripture telling of the birth of Christ or the visit of the magi, and also Christmas carols, Christmas parties, and Santa Claus, have no place in Advent. The parish church would do a lot toward restoring the meaning of Christmas if it would save its celebrating until Dec. 25. The Advent Wreath, properly used, is a good way to begin.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

by EARL S. RUDISILL



Fear

QUESTION: When Elmer was but a year and a half old and was playing on the sidewalk, a big dog playfully jumped up on him. The child was terribly scared, and since that time has been afraid of any dog. He goes to great extremes to

avoid getting near one. He is now five years old.

I thought he would have outgrown this fear by this time, but he is just as fearful as ever. Will he always have this fear of dogs, or can something be done about the problem?

REPLY: Unless you take steps to help the child overcome his fear it may persist for a long time. Do not ridicule him about his feelings and do not force him to go near a dog. Begin rather by telling him about dogs with which you have been friendly, or give him stories from the books, and let him view a dog from a safe distance and tell of his friendliness (be sure he is friendly).

On the next experience bring the boy a little closer to the animal and let him get adjusted to that distance. Gradually decrease the distance and continue the stories and conversation. Assure him that the dog likes him and wants to be his friend. At length, avoiding any abrupt action, bring the two together and let Elmer touch the dog—then play with him. Try to link only pleasant experiences with the presence of the dog until the “cure” has been entirely accomplished.

Substituting

QUESTION: Millie, thirteen, is going to visit with relatives at a distance for a week. Is it fair to ask Roger, fourteen, to take over her duties while she is away?

REPLY: Yes, provided the arrangement is made by the two youngsters, and there is assurance of reciprocal treatment by Millie. If she has been co-operative and helpful to Roger in the past the arrangement will be facilitated.

BIBLICAL CHRISTIANITY

Jesus Christ: The Risen Lord. By Floyd V. Filson. Abingdon Press. 288 pages. \$4.

It is a joy to read a volume on biblical theology so clearly written and so well organized as this one, by the dean and professor of New Testament literature at McCormick Theological Seminary. One could not ask for a simpler and more inclusive answer to the ever-contemporaneous question: "What is biblical Christianity?"

Dr. Filson's method is first to interpret and defend the viewpoint that there is a common biblical message, that is, that the writers of the New Testament had infinitely more in common than in contrast. Next he essays to describe this common gospel in its totality and its inner relatedness. Most of the volume is then given to a detailed exposition of individual themes of the apostolic message, beginning with the relationship of Christ to Israel and the Old Testament, going on to summarize the biblical teaching of the kingdom, the Father, the church, the Spirit, the cross, the Christ, and the final goal.

Biblical theology, however, as it is understood and presented here is not basically a relationship of ideas and concepts, but an interpretation of historical actions which are experienced as the actions of God, climaxing in the person, message, ministry, and resurrection of Jesus Christ. It is this action which produced the Christian Church and the New Testament canon and which is faithfully preserved and interpreted by them. The treatment is thoroughly evangelical and moderately conservative. The author is more concerned to unfold one self-consistent view than to argue the varying possibilities. References to these and their elaborators are made in excellent footnotes, sparingly used.

Such a method might suggest to the casual reader that the author is naively trying to fit everything in the New Testament into a closely related system. This is not Pro-

fessor Filson's intent, though his criteria in making judgments are kept very much in the background. Neither the title nor the sub-title: "A Biblical theology based on the Resurrection," conveys very accurately the nature and purpose of the volume, which is not an essay with a special emphasis, but a New Testament theology for theological students, laymen, and preachers. One might wish that a page of general bibliography might have been added, including at least those titles referred to in footnotes.

WILLIAM C. BERKEMEYER
Bethlehem, Pa.

THEOLOGIAN AS PREACHER

The Great Invitation and Other Sermons. By Emil Brunner. Translated by Harold Knight. Westminster. 188 pages. \$3.

This book consists of a selection of sermons preached in Fraumunster Cathedral in Zurich between March 1948 and August 1953. Ordinarily, in hearing about a new book by Dr. Brunner, we do not look for a collection of sermons. The author, rated high in Protestant circles by reason of his theological writings. These sermons, however, were published in response to a request made by members of the congregation.

In many of the twenty-two sermons, Dr. Brunner combines a penetrating theology with an effective homiletical presentation. There is an excellent Christmas sermon called, "Until Christ Be Formed In You." It is not of the popular, sentimental type which is seemingly expected in an American Christmas setting. Yet, without being labored or profound, it is a direct personal appeal with rich gospel content. This is excellent material for priming the preacher's pump for a real Gospel message.

Two other sermons which impressed the reviewer especially were "The Last Hour" and "Jesus in Gethsemane." The first has to do with the parable of the Last Judgment. A restrained yet direct exposition is given

ch amplifies and enriches its meaning. It rids it of familiar misinterpretations. "Jesus In Gethsemane" is a fine presentation of the divine-human Christ.

This book could hardly be called popular but it is very rewarding reading. Very often the reader feels he has done more than dutifully absorbed a sermon; he feels he has countered the Word of God.

WILLIAM VAN HORN DAVIES
Harrisburg, Pa.

THEOLOGY AND FAITH

To Whom Shall We Go? By D. M. Baillie. Scribners. 199 pages. \$3.

In recent years there have been various books of remarkable sermons from front-rank theologians, especially Tillich and Niebuhr. These by Dr. Baillie deserve to be included in this lofty classification. One is rare, in reading these brief pages, that there is a man who has thought through his faith and come out with a glowing word which he could state to a waiting congregation.

Dr. Baillie, the brother of the widely known Dr. John Baillie, had a distinguished career as a theologian, teacher, and professor in Scotland. His book, *God Was In Christ*, made him known throughout the world. As Dr. John Dow has written in a fine memoir which is included in this book, Dr. Baillie was acutely conscious that theology was valueless unless it could be reached, and he was always bringing reason and argument to that practical test. Scotch Presbyterians have long had a reputation for colorful, illustrative preaching. This book can add a new expression to this same descriptive. However, there is also a kind of sturdiness about it; a recognition that great Christian preaching must have a sound theology, clearly stated and shot through with the urgency and fire of devotion.

This is an excellent book to read if you want to learn something of the technique of good preaching. But better yet, it's a good book to read because of its clear expression of the Christian faith.

Buffalo

RALPH W. LOEW

INFORMATION ABOUT HYMNS

Christian Hymns. By Kenneth I. Parry. Macmillan. 124 pages. \$2.

The making of a hymnbook is a process of years of study by men who dig out and assemble volumes of information inaccessible to the layman. The author of *Christian Hymns* was chairman of such an effort for the English *Congregational Praise*. This little volume is the repository for such information. It is arranged according to the major classifications in our hymnals: The Eternal Father, The Lord Jesus Christ and his life, The Holy Spirit, The Holy Trinity, The Church, Foreign Missions, The Sacraments, Times and Seasons, National Hymns.

The author seeks to develop each section historically—eager to see how the hymns reveal doctrinal history. His conclusion is found in the preface—but rarely thereafter—"there has been very little fundamental change in Christian thought as it finds expression in our hymns. There seems to be some principle of selection at work. It is a remarkable fact that while hymns have often been born of controversy, the hymns that survive are those which express the universal faith of Christendom . . . Thus our hymns bear witness, not only to our essential unity today, but to our unity across the Christian centuries in the 'faith once for all delivered to the saints.'"

As it stands, the book cannot serve its purpose for an American layman. He hasn't the hymnals cited, so its use as a handbook is limited. Moreover, the author's lack of seeming purpose in favor of side remarks is most baffling to his aim. And—as usual—the hymn is studied without due notice of the tunes—a laudable effort in true ministerial style, but the reverse of the lay point of view.

If, however, the new Lutheran hymnal were accompanied by a like volume of running comments explaining the hymns we sing, perhaps we could sing "with our understanding," and much light which is now shut up in scholarly closets would break forth upon the church.

HENRY E. HORN
Cambridge, Mass.

Atlanta Evangelism Mission Has German Observer

By PAUL J. RENZ

ATLANTA—A German minister was an interested observer at the Atlanta area evangelism mission in September. Pastor Werner Dicke, superintendent of the Crippled Children's Institute in Hannover-Kleefeld, was on hand to study the techniques of the campaign.

Pastor Dicke came to America under the auspices of the Lutheran World Federation and the United Nations to gain firsthand knowledge of church life and institutions in the United States. What impressed him most, he said, was the active participation of laymen in the church's evangelism program.

Speaker at the mission's opening rally was Pastor Louis H. Valbracht, Chicago. The closing rally was addressed by Dr. Abdel Ross Wentz, Gettysburg Seminary.

Nearly 1,000 people were interviewed. Offerings received were sufficient to cover additional publicity in the follow-up campaign. Dec. 2 is the opening date for the Savannah area mission.

WHEN LUTHERANS of the Savannah area gathered for Reformation Day services at Old Ebenezer Church near Rincon, Ga., they continued a tradition observed since the arrival of the Salzburg Lutherans in 1734. Regular services are being held in this church. Dr. Charles J. Shealy, Sr., is pastor.

Although the Lutherans were the second major religious group to come to Georgia, they have been outnumbered by Baptists, Methodists and Presbyterians.

FAITH CHURCH, Birmingham, Ala., was organized on Oct. 21. Synod President C. E. Fritz preached. Lutheran church choirs of Birmingham provided the music. The Rev. Paul O. Hamsher is mission developer.



Pastor Dicke, first at left, listens to Dr. Robert P. Roth, mission director at Peachtree Road Church, Atlanta, Georgia, at briefing session.

Charter membership consisted of 76 persons. First service was held May 20. Half of the families received came by transfer from Christ Church in Birmingham. Services are being held in the Howard College auditorium.

The Rev. Raymond E. Davis, Jr., is new director of Christian education at St. Paul's, Savannah, Ga. Pastor Davis formerly served Good Shepherd, Walterboro, S. C.

LEADERSHIP training workshops will be held Nov. 8-16 under the guidance of the Rev. Frank W. Klos, associate secretary of the Board of Parish Education. Pastor Donald R. Poole of Birmingham is chairman of the synodical parish education committee sponsoring the workshops. The schedule includes eight workshops in Georgia and Alabama.

A joint Lutheran leadership school was conducted for the churches of the Savannah area at Zion Church, Marlow, Ga., in October.

GROUND BREAKING for St. Mark's Church

ntsville, Ala. (George F. Hart, pastor), held on Sept. 9. St. Mark's serves a ge constituency of German nuclear scientists working in the Huntsville area.

UNITED Lutheran Church Women of the Georgia-Alabama Synod held their convention at Ascension Church, Savannah, Ga., t. 23-25, and re-elected Mrs. E. P. Eyler, Savannah, as president and Mrs. S. L. Piedot, Winston, Ala., as treasurer. Newly elected re Mrs. Paul J. Renz, Atlanta, Ga., as e president and Mrs. Cecil W. Carpenter, catur, as secretary.

A NEW TRANSLATION of the New Testament is being prepared by an international nmittee which has established its headquarters at Emory University, Georgia. The oject's executive committee met recently at university to make plans for research work European libraries. Project Director Merrill vis reported on his meeting with the co-erating British committee at Oxford.

Georgia Legislature Proposes Migration to Solve Race Issue

THE GEORGIA LEGISLATURE meeting in January 1957 will be asked to appropriate 0,000,000 a year to finance the migration Negroes who desire to attend integrated schools in states that do not have segregation. The bill would authorize grants-in-aid parents who want their children to attend specially integrated schools outside the state. In addition, it would provide that any student who suffers hardship by voluntarily ecting to come under the provision of the ll could be paid up to \$1,000 for moving pense, six months' rent for a new home d compensation for time lost while seeking employment.

Georgia now spends several hundred thousand dollars annually on grants-in-aid to negroes attending colleges outside the state take college courses not offered in the state's Negro colleges. Representative David Jones, sponsor of the bill, said that Georgia's \$2,000,000 school building pro-

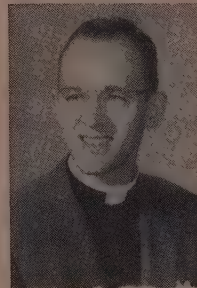
gram would make facilities of Negro schools better than those available to white children.

GEORGIA RANKS among the top eight states of the union in the percentage of white residents belonging to local churches, according to a survey made by the National Council of Churches.

The table released recently shows that 70.9 per cent of all white Georgians are church members. Of this group 68.9 per cent are members of Protestant churches, 1.3 per cent of Roman Catholic churches.

NEW YORK

Pastor Neilssen Installed In Harlem Congregation



Robert T. Neilssen

PASTOR Robert T. Neilssen was installed as pastor of Transfiguration Church in Manhattan's Harlem District Sept. 16. Conference Vice President Henry J. Cornish conducted the service.

Pastor Neilssen, who became the first white minister to serve the predominantly Negro congregation of 360 members, is a 28-year-old New Yorker who graduated from Philadelphia Seminary this year. He was ordained by the New York Synod last May. Succeeding Pastor Paul E. West who retired for reasons of health earlier this year, the young minister hopes to lead the 33-year-old congregation in expansion plans.

Transfiguration Church was aided last year by the New York Synod's home mission board in the purchase of a small building lot. The congregation hopes to extend the nave which has a present capacity of 200. More Sunday school room will also be needed in the future, Pastor Neilssen believes. Present enrollment, after a recent shift of Sunday school classes from afternoon to morning hours, is about fifty.

Churches Show Martin Luther Film for Reformation

By OLIVER W. POWERS

NEW YORK CITY—In a joint Reformation observance, 15 Brooklyn churches of the National Lutheran Council scheduled simultaneous showings of the motion picture *Martin Luther* during the week beginning Oct. 28.

Each of the churches conducted its own screening, but the churches pooled their forces in inviting the public through ads in New York papers, posters in stores and hand bills to see the picture. Walter Jensen of Lutheran Church Productions coordinated the showings.

MANY National Lutheran Council pastors attended the New York metropolitan intercultural workshop at Gustavus Adolphus Church on Oct. 25 and 26. The program was sponsored by the intercultural outreach department of the National Lutheran Council.

ANNIVERSARY of the founding of the United Nations was observed at an interdenominational service on Oct. 21 at Riverside Church. It was sponsored by the Protestant Council of New York City in co-operation with the American Association for the UN. The speaker was Andrew W. Cordier, executive assistant to UN Secretary General Dag Hammarskjöld.

SEVENTY CHURCHMEN representing Protestant churches of the city met in September with officials of the state and city to discuss the role of the church in the redevelopment now taking place in New York City.

Mr. James Felt, chairman of the City Planning Commission, pledged co-operation of the city with local groups in the rebuilding process. He placed human values at the basis of the planning process and urged the churches to take the initiative in bringing the opinions of the community to the planning commission and other city agencies.

ST. JOHN'S CHURCH, Prospect Ave., Brooklyn, which was destroyed by fire a year ago was rededicated recently.

Estimated damage was \$100,000. Half was raised by the congregation, insurance covered most of the other half. The Rev. Werner Jentsch, pastor of the 87-year-old church, said the congregation responded "the greatest challenge in the history of the church." Other churches of Brooklyn, businessmen and individuals also helped.

NEW YORK CONFERENCE held the 10th meeting Sept. 19 at Resurrection Church, Mt. Kisco. The same church also played host to the conference United Lutheran Church Women on Oct. 26. The Lutheran

Non-Denominational Church To Be Built in Manhattan

A \$360,000 non-denominational Protestant church is being built in one of Manhattan's biggest low-cost housing developments on the lower East Side. The first new Protestant church built in Manhattan in 16 years, De Witt Church, under construction in the Baruch Houses development, will be operated by the New York City Mission Society which has served a multi-racial community for 75 years. Services in English, modernistic building will be held in English, Spanish, and Russian.

Island Conference met at Christ Church, Little Neck, on Sept. 22; the United Lutheran Church Women of Long Island met at St. Stephen's Church, Brooklyn, on Nov. 3.

CARL GOMPER was ordained at St. Peter's Church, Brooklyn, on Sept. 2 by Dr. David G. Jaxheimer, assistant to the synod president. He was called to St. John's Church, 84th Street, Brooklyn, and was installed the following Sunday.

BROOKLYN'S leadership training school began its fall session at Grace Church, Buxwick Ave., on Sept. 25. Pastor Reid Greninger is dean.

(Continued on page 34)

WELFARE NOTES

Wisconsin Welfare Society Forced to Cut Services

WISCONSIN'S Lutheran Welfare Society submitted its report for the 20th year of operations last month and said it had worked "on a larger scale than ever before." The society, pointing to a \$45,740 debt accumulated over the last three years, announced that services will be cut next year. The 1956-57 budget will be trimmed \$336,315.

The society operates by authority of eight Lutheran church bodies with 764 congregations in Wisconsin. It has the support of the LC Northwest and Wartburg synods.

Its social services were extended to 27,000 persons during the past year. Sixteen social workers helped 513 children and 224 unmarried mothers and placed 96 children for adoption. Chaplains made over 50,000 visits to institutions, talked with 25,000 persons. Under the society's refugee program, 306 persons were resettled in Wisconsin. The agency employs 39 persons.

A FUND-RAISING CAMPAIGN launched by Lutheran Inner Mission League of the Miami Valley (Ohio) is in full swing. Campaign objective is to liquidate \$460,000 debt of the Bethany Lutheran Village near Dayton.

The drive is being conducted primarily

among members of 93 Lutheran congregations in the area. Hope Church, Dayton, already collected pledges for \$33,732.

Bethany's home for the aged is situated on a 102-acre tract purchased in 1946. The present building accommodating 50 persons was dedicated in 1954.

FULL-TIME SOCIAL WORKER on the staff of Lutheran Social Services of Metropolitan New York is Mrs. Helene Seim. The native of Estonia and graduate of the University of Tartu completed studies in guidance and counseling at New York University.

EXPANSION of camp facilities was approved by the board of the Inner Mission Society of New York City. Work toward development of a new camp on the society's property will begin immediately, enabling the society to care for a greater number of children next summer.

ONE MORE CASEWORKER is needed by Associated Lutheran Welfare of Washington which opened an office at Spokane and remodeled its offices in Seattle. Two University of Washington students will receive field work training in the agency's family service unit this year. The additional caseworker would be needed in 1957 to keep up with the increasing work load.



Bethany Lutheran Village, home for older people, near Dayton

NEW YORK CITY . . .

(Continued from page 32)

LUTHERAN STUDENT FEDERATION of Greater New York had the first rally of the season on Oct. 7. Dr. Robert Van Deusen, Washington, spoke on "What's at stake in the Nation's Capitol?" On Nov. 4 the group heard Prof. J. Kee of Drew Seminary on "The Dead Sea Scrolls."

Pastor Paul E. Schmidt celebrated his 20th anniversary at St. Luke's, Brooklyn.

Two anniversaries in one were observed by Dr. Frederick Noeldeke, pastor emeritus of St. Peter's Church, the Bronx, this summer. It was Dr. Noeldeke's 50th anniver-

WANTED

YOUTH DIRECTOR to supervise a large Sunday school program (approximately 1,000 children), work with the Luther League, conduct children's worship services and coordinate other related activities of young people. Those interested, please contact Zion Lutheran Church, 925 Fifth Avenue, Rockford, Illinois, stating qualifications.

Challenging position for "HOUSE MOTHER" in children's home with capacity of 12 young children. 20 mins. from New York City. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

Lutheran state-wide Multiple Function Agency 20 mins. from New York City needs caseworkers. Graduate training preferred; salary dependent on training and experience. Family and child services include adoption, foster home, small children's study home and family counseling. Program for the aged includes extensive community and institutional care; new building in planning stage. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

sary of ordination and his wedding anniversary, and the church was filled twice—for service in English and a German-language service. Dr. Noeldeke was the synod's German secretary and a leader in welfare work for Lutherans of German origin, immigrants and seamen.

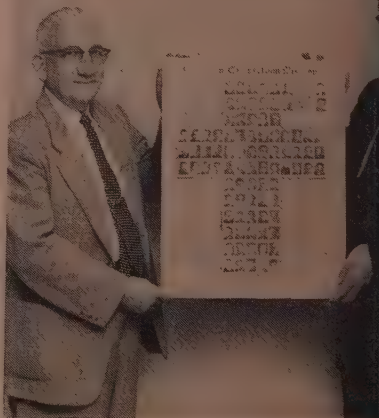
MARYLAND

Baltimore Evangelism Mission Unites Four Lutheran Bodies

By LLOYD M. KELLER

BALTIMORE — Ninety-two thousand
therans attended the Baltimore area e
gelism mission which was opened by 2
lay visitors, pastors, and missionaries at
leadership rally in the Lyric Theater Oct
and closed with 5,000 people thronging
Fifth Regiment Armory on Oct. 28.
500-voice choir, under the direction

MISSIONERS AND THEIR MISSIONS



LAY-OUT of full-page ad appearing in Baltimore area papers to publicize churches and participating missionaries of evangelism campaign is presented by Dr. Lloyd M. Keel (left), chairman of press committee, to L. Wilson Kepner, central committee chairman.

IN MIAMI, FLORIDA

St. Paul's

3360 W. Flagler St.
Carsten H. Ludder

Pastor

Worship

8:00, 9:30, 11:00 A.M.

Sunday School
9:30 A.M.

"AIR CONDITIONED"



George Woodhead, led the evangelism and formation rally in a service at which Dr. Herman A. Menter, president of the Michigan District of the American Lutheran Church, preached.

NINETY-TWO congregations including ULC, C, Augustana, and Missouri Synod churches, participated in the week's mission. Most missionaries came from Denver, Colo.; Chicago, Ont.; and St. Petersburg, Fla. At a meeting of pastors and missionaries one missionary said that although he had come with reservations and in a skeptical mood "he felt that his 'spiritual life had been renewed'" and that "the spiritual life of whole congregations is being revitalized."

Thousands of lay visitors completed 8,117 calls, interviewed 13,500 persons.

Most of the participating congregations submitted themselves to an ongoing program of visitation evangelism. In one congregation of 300 communing members, 45 persons came forward at the closing week-end service for commissioning as visitors to homes of unchurched people. Offerings of \$25,000 were contributed toward the expenses of the mission.

PENNSYLVANIA

New Congregation May Be Formed & Lutheran Service Center

By LUTHER E. FACKLER

PITTSBURGH—Organization of a congregation among the men attending services at the chapel of the Lutheran Service Society's industrial building is presently being considered by the agency's board and the synodical presidents co-operating with the service society.

The chapel in the Pittsburgh home of the society will be dedicated this month. It will serve men residing at the home and others in the neighborhood. Aim of the society is to rehabilitate the men. Chapel services will be an important factor in its program. But it is felt that services alone would not be enough, and that organization of a congregation is necessary.

(Continued on page 37)

November 14, 1956

Visit St. Paul's

The Downtown Church in

DENVER, COLO.

16th at Grant
(1 block north of Capitol)

SERVICES

9:15 and 11:00 A.M.

SUNDAY SCHOOL

9:15 A.M.

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Pastor

Rev. William A. Good
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3906 "I Heard the Bells on Christmas Day" (Favorite Carols and Hymns)

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Children's Records at Christmas

The Golden Treasury of Hymns

Children will love the Golden Record Chest that contains 32 78 rpm unbreakable records and plays 32 of their favorite hymns. Includes: Father We Thank Thee for the Night, Onward Christian Soldiers, Come Thou Almighty King, and many, many others. (VSG3RC)

Chest with 8 records (32 hymns)

\$39.95



Voice of Music Playtime Portable

Capable little 9 pound machine that handles all sizes of records up to twelve inches. Four speeds, 2 needles, separate tone and volume control, excellent tonal quality. Simple to operate. (VSP210)

\$29.95



Special Combination Price

BOTH

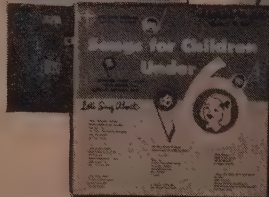
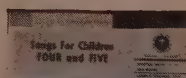
the VM Playtime Portable record player and the Golden Treasury of Hymns, a \$33.90 value for

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Children's Record Album

Bright red nonbreakable 78 rpm vinylite records contain children's songs suggesting various activities for children to do while listening. Records are vocal with piano accompaniment. Available for 4 age groups.

- (VSG15N) Songs for Our Littlest Ones **\$3.60**
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PITTSBURGH . . .

(Continued from page 35)

ion would give the men opportunity to be in the whole program of the church. Most residents of the home once held membership in a church but have dropped

Membership in their own congregation would encourage them to return later to a parish outside. Chaplain Charles H. King is convinced that development of a congregation would prove of great spiritual

in the event of positive action on the proposal it would have to be decided to which Lutheran body the congregation would belong. The Lutheran Service Society serves all the Lutherans in the Pittsburgh area. Chaplains, board members and workers come from many National Lutheran Council churches.

OPENING RALLY for the East Conference angelism mission was attended by more than 1,000 persons in First Church, Apollo. The overflow crowd viewed the proceedings on closed circuit television in church school rooms and in the basement. The closing rally was witnessed by 2,000. Dr. Paul Ward, Trenton, N. J., flew to Pittsburgh and was delivered to the closing rally in Leechburg by helicopter.

SYNOD's United Lutheran Church Women report 731 new members and a total membership of 8,321 in 348 organizations.

A mission was organized this month in the North Greensburg district and was named St. Matthias' Church. The Rev. David H. Schmid is mission developer.

Preparations Begin for Reading Mission

By W. R. SIEGART

READING—Preparations for the evangelism mission scheduled for Jan. 27 got started with a meeting of pastors and committee chairmen with Dr. Walter E. Bock, divisional director, in St. Luke's Church, Oct. 2.

So far, 52 congregations are participating,

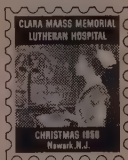
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PA.: READING . . .

together with a parish from the Norristown conference and one from the Allentown conference. More are expected to participate. Eight congregations are at present without pastors. Several congregations have begun preliminary surveys and preparatory missions.

AFTER a successful conference meeting between pastors and the staff of the Reading Hospital, District Attorney Frederick O.

Brubaker, a Susquehanna graduate, suggested a meeting between lawyers and clergy, which is being arranged by the Rev. Horace S. Mann, inner mission pastor. The objective is to bring the two professions into closer co-operation in handling juvenile domestic cases.

THE WEEKDAY religious school operated through the local council of churches began its fall sessions in 26 meeting places, ten of them in Lutheran churches.

Give Bible Story Books!



The Rainbow Book of Bible Stories

The newest collection of Bible stories. Contains over 100 of the best-loved stories from the Bible reverently retold, with more than 100 illustrations, most in full color. 320 pages.

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Egermeier's Bible Story Book

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Hurlbut's Story of the Bible

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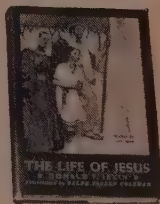
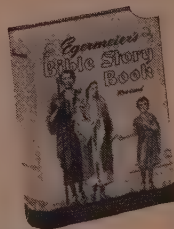
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The conference pre-Advent communion service will be held in St. John's Church, Reading, Nov. 26.

Feb Trexler, associate director of the Luran Laymen's Movement, spoke at a banquet in Reading for pastors and laymen Nov. 26.

The conference Brotherhood met in St. Luke's Church, Reading, Oct. 27. Chief speaker was Pastor J. H. M. Shiery, of Zion Church, Frackville, Pa. The conference Luran Church Women convention was held in Trinity Church, Kutztown, Nov. 7. Dr. Charles H. Ruloff is president. Fea-

tured speakers were the Rev. Edwin Wentz, missionary to Japan; Dr. Edwin Moll, and the Ministerium society president, Mrs. F. Leroy Taney.

TWENTY-FIVE representatives of institutions and agencies of the Ministerium of Pennsylvania discussed mutual problems at a meeting in the Caum Memorial Home. Speakers were the Rev. Walter R. Harrison, superintendent of the Germantown Home; Dr. Arthur R. Chatten of the synod inner

Clergy and Doctors Confer



PEAKERS at the meeting of clergy and members of Reading Hospital staff were (seated) Mission Pastor Horace S. Mann and (standing, left to right) Pastor David U. Luckenmiller of Faith Church, Mount Penn., the Rev. Arthur R. Chatten, superintendent of chaplaincy services for the Pennsylvania Ministerium's inner mission board, and Dr. Erwin Funk, Reading Hospital medical consultant and a member of Atonement, Wyomissing, Pa.

November 14, 1956

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PA.: READING . . .

mission staff, and the Rev. Webster Reinert, superintendent of the To Home. Dr. Frank E. Radcliffe, pastor of Holy Spirit Church, Reading, was chairman.

PROPER TREATMENT ASSURED

Atonement Church, Wyomissing, wanted to make sure that its \$200,000 building fund appeal would receive proper diagnosis and twist. Pastor Wilson T. Touhsaent launched the drive with Dr. Edgar S. Brown, Jr., rector of the ULC department of worship as speaker, an investment banker as chairman of the committee, and by naming to the committee a pretzel manufacturer, a psychiatrist, a radiologist and a pathologist.

Richard I. Miller, organist and choir master of Alsace Church, Reading, is the new dean of the Reading Chapter, American Guild of Organists . . . Conferences were held throughout the county by Ministers officials to explain the proposed disbanding of all conferences and organizations of the synod in districts.

"EVANGELISM has the power of ingrowing faith and where there is power there is fear," said Dr. D. Reginald Thomas at the

(Continued on page 42)

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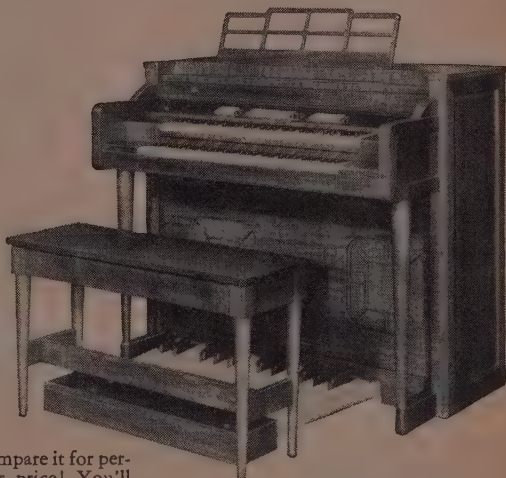


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PA.: READING . . .

(Continued from page 40)

Protestant rally in Albright College house held under the auspices of the council of churches. The Rev. Elmer Deibert, pastor of St. Mark's Church, Reading, and president of the council of churches participated.

St. Michael's Church, Tilden Township, which recently called as its pastor the Rev. Harold W. Engle, sold its parsonage into to Belleman's Church and St. Timothy's Church, Mohrsville, and will acquire its own parsonage.

St. Mark's Church, Reading, is planning a new church building . . . Grace Church, Reading, has undergone extensive repairs . . . Holy Spirit Church, Reading, built a \$115,000 mortgage on its 45th anniversary . . . St. Luke's Church, Reading, raising \$20,000 to clear a debt.

Alsace Church, Dr. Lester E. Fetter, pastor, honored parish worker Miss Bertha A. L. Weber on her 20th anniversary. Miss Weber is author of a Board of Parish Education teaching manual.

Dr. Edwin Moll was the speaker at the Reformation rally sponsored by the Reading Conference in Grace Church, Reading.

St. Mark's Church, Hanover, Awards Building Contract

By PAUL LEVI FOULK

YORK—Contracts for a total amount of \$500,000 have been let for the building project of St. Mark's Church, Hanover. The congregation of over 1,370 baptized members is building a new church and Sunday school unit. A 100-car parking lot is also being planned.

Ground-breaking ceremonies were held Sept. 23. Joining Pastor Edgar D. Ziegler in the service were two former pastors of the congregation, Dr. George Nicely and Dr. John S. Tome.

Building is scheduled to begin next spring.

(Continued on page 44)

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PA.: YORK . . .

(Continued from page 42)

DR. HARRY H. BEIDLEMAN, pastor of Matthew's Church, Hanover, for 28 years retired Oct. 7. Dr. and Mrs. Beidlem will spend the winter in Florida.

The Rev. M. E. Smith, pastor of the M. Freedom parish for the past 35 years, will retire Jan. 1.

ST. PAUL'S (WOLFS) CHURCH has received a parsonage near Nashville for the new pastor, Franklin E. Patschke, who assumes his pastorate Nov. 1 . . . Mt. Zion Church, York, dedicated a \$26,000 parsonage for Dr. Emmanuel J. Hoover.

St. Jacob's (Stone) Church, Dr. Kenneth Ehrhart, pastor, observed the 200th anniversary of the congregation which was organized by German Lutheran and Reformed settlers. The earliest baptismal records date from 1756. Thirteen pastors have served the Lutheran congregation.

ST. MARK'S CHURCH, Freystown, Herk Co., G. Kline, pastor, observed the 75th anniversary. The congregation has \$25,000 available for a new building project.

ST. PAUL'S CHURCH, Dillsburg, the Rev. Ralph A. Greiman, Jr., pastor, observed the 100th anniversary of the congregation. Plans are under way for a \$90,000 educational building and renovation of the present church erected in 1914. With \$60,000 already raised, building is scheduled to begin in 1957.

Zion Church, York, George W. Vandenburgh, pastor, dedicated its newly renovated sanctuary in October.

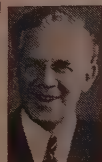
SOUTH CAROLINA

Students Tell Newberry College Why They Enrolled in School

By WYNNE C. BOLIEK

COLUMBIA—Why do students choose to attend the small church-supported college? This question was asked by the public relations office of Newberry College in a survey among members of the freshman class.

More than 99 per cent of the students



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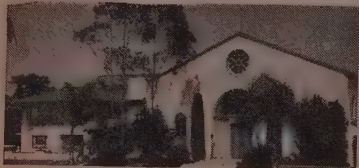
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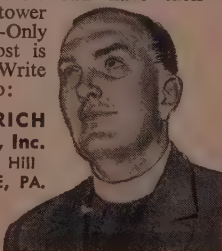
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icked "A Christian college" and "A Lutheran college" as reasons for coming to Newberry. More than 66 per cent said they were attracted to Newberry because it is a small school. Other factors were nearness to the college to their homes, nature of the courses offered, the high school weekend program, athletics, influence of friends, influence of alumni, the reputation of the Newberry College Singers, and visits from college representatives.

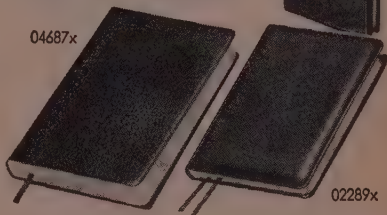
NEWBERRY COLLEGE DAY" was observed in churches throughout the synod on Oct. 28.

A pageant illustrating the history of the synod was presented in most churches.

A SERIES of institutes for church councilmen was held in the synod during September. They were sponsored by the synod's churchmanship committee.

FIRST SERVICES were held in new St. Jacob's, near Chapin. Pastor William V. McCray conducted the services. Synod President Karl W. Kinard preached. The rural

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NEW CHURCH IN CHAPIN



synod President Karl W. Kinard and Pastor William V. McCray with councilmen at cornerstone laying for new rural St. Jacob's Church.

SOUTH CAROLINA

congregation built a new gothic church.

ST. JOHN'S CHURCH, Lexington, and Transfiguration Church, Cayce, broke ground for new buildings on Oct. 7. President Kinard was present at both services.

THE NEW PARISH building for St. Michael's Church, Columbia, was dedicated recently.

SURVEYS in home mission fields were made in the Columbia area, at Joanna, and in Charleston. Results are now being studied.

TEXAS-LOUISIANA

Ten Mission Fields Ready For Future Development

By DAVID F. COOPER

AUSTIN—Big news in the Texas-Louisiana Synod is still home mission extension. With 42 per cent of the synod's congregations now on home mission status, most of them begun within the past five years, Synod President Royal E. Leshner recently reported that "our synod has ten fields ready for the beginning of missions."

Organized on Oct. 21 in the northwest "Panhandle" was Grace Church, Amarillo. Mission Developer F. W. Henkel reported

a charter membership of 78. Dr. Donald Hauser, BAM secretary of the Division of English Missions preached.

SET for official organization this month is the mission in Lubbock, also in the Panhandle, under Developer Clarence Haglund.

SERVICES in a new \$41,000 first unit building for Our Saviour's Church, Victoria, were begun on Oct. 28. Pastor Nathan Kern was assisted by Dr. Leshner. The unit was built by the synod's construction superintendent, C. H. Warner.

A house chapel, with a nave designed to seat 150 persons, was dedicated on Oct. 19 for Salem Church, Houston, under the direction of Pastor Myron K. Blackman.

PLANS are being completed by Synod Architect Eugene Wukasch for a house chapel for St. Luke's Church, Richardson, a first unit for Lake Charles, La.; a first unit for Messiah Church, Austin, and a parsonage at Tyler.

LOTS for future church construction were recently purchased for the missions unit development at Amarillo and Houston.

Synod's construction superintendent, assistant to the president, C. H. Warner, began surveying Baton Rouge, La., early in November to study opportunities for a United Lutheran mission in the city.

(Continued on page 48)

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In the name of Jesus Christ who loved the children and opened the eyes of the blind, you can help a blind child through the John Milton Society which helps to feed, clothe and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia, and provides many services in America.

Please pray for our work and make God's love real to the blind. Your gift can help to save and build the life of a blind child—a little one who has lost father and mother, who has no home and no future without you. A contribution in any amount is *desperately* needed.

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TEXAS-LOUISIANA . . .

(Continued from page 46)

CHURCH WOMEN of the synod held their convention at Lutherhill in September with 250 delegates and guests. They adopted a new constitution to align it with the national women's organization and voted a budget of \$2,250.

Officers re-elected included Mrs. W. W. McColgan, president; Mrs. LeRoy Grona, vice president; Mrs. Harold Muffley, recording secretary; Mrs. A. C. Johnson,

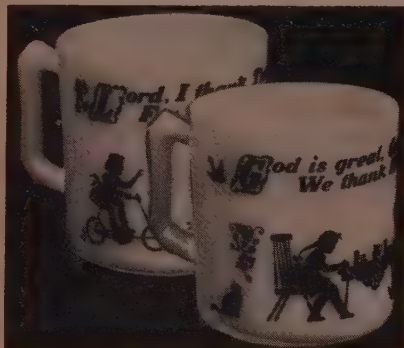
treasurer; Mrs. Louis Morris, statistical secretary.

The treasurer reported \$9,990 received for the year. The statistical secretary reported 42 organizations now in the synod.

Messages were brought by the Rev. Robert R. Leshner of Tyler, Dr. Royal E. Lester and the Rev. and Mrs. Santiago Ibarra of Austin, missionaries of a Latin American Methodist church to migrant workers.

ULC PRESIDENT FRANKLIN CLARK preached at a city-wide Reformation

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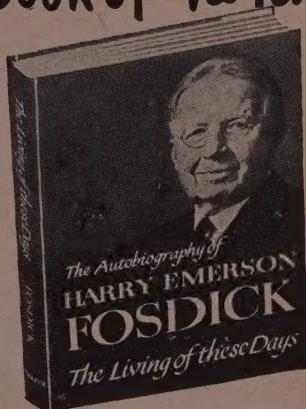
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special convention of the Illinois Synod
ed by the executive board to elect a presi-
t to succeed the late Dr. Harmon J. Mc-
re will be held at Trinity Lutheran Church,
Plaines, Ill., on Wednesday, Nov. 28, 1956,
P.M. Luther C. Mueller, Secretary

COMING EVANGELISM MISSIONS

- 18-23 Flin Flon, Man., Canada
- 25-30 New Brunswick, N. J.
Kanawha Valley, W. Va.
Canton-Akron, Ohio

San Antonio on Oct. 28. The event was
nsored by the interdenominational min-
rial association.

The Rev. J. F. Vorkoper, Miles, Texas,
lar Texas correspondent for THE LU-
ERAN, has been slowed down to a walk
order of his doctor as preventive coro-
y treatment. But orders did not keep
from using his hands and mind to direct
effective Lutheran evangelism mission
gram in Trinity Church at which the
v. Philip L. Wahlberg, Corpus Christi,
s missionary.

DECEASED

MRS. SARAH JANE WOLF, nee Sheely,
died July 31 in Baltimore. She was the
low of Pastor Aidtkin G. Wolf who
ved parishes in Aaronsburg, Pa.; McCon-
lsburg, Pa.; West Fairview, Pa.; Silver
n, Md., and Rural Valley, Pa., and died
1935.

Mrs. Wolf, born in New Oxford, Pa.,
urried Pastor Wolf in 1890.

She is survived by two daughters, Mrs.
Charles E. Reynolds, Baltimore, and Mrs. S.
oss Buhrman, New Bloomfield, N. J.; one
n, Dr. John H. Wolf, Philadelphia; eight
andchildren and three great grandchildren.

Funeral services were held by Pastor
mes T. Powers, Baltimore, and Pastor
erman G. Steumpfle, Jr., Gettysburg.
rial was at New Oxford.

November 14, 1956

in conclusion

EVEN A DAILY NEWSPAPER can't keep up with the swirl of events in Central Europe and the Middle East this month. By the time the paper is on the street, it's out of date.

A magazine such as THE LUTHERAN, published weekly, can't help but sound quaint in what it says about the world situation. For instance, Dr. Nolde's article (page 14) begins with the statement that the "struggle for peace, justice, and freedom takes on added urgency at a time when there is no war."

There wasn't any war on Oct. 15 when Dr. Nolde gave me his manuscript, and explained at some length what he had in mind. He would have to go to London and Paris soon, he said, to see what church leaders could do to prevent the British, French, and Americans from pulling apart on the Suez question. He is now in Europe for this purpose.

The main point of the Nolde article is that the world situation has changed drastically in the last two years, and Christians must adjust to this change. Until early in 1955 the danger of war between Russia and the West overshadowed everything else. Now it is well known that an atomic war would be world suicide. As Dr. Nolde says, "only a madman" would take this awful risk.

Since the big war isn't likely, this is a good time to get on with the little wars. Britain and France attacked Egypt because they felt sure neither the U.S. nor the USSR would interfere.

SUNDAY SCHOOL teachers who know the Old Testament must be having an exciting time this month pointing out to their classes the amazing parallels between things that happened in the days

of Isaiah and Jeremiah and the events of November, 1956.

In Isaiah's day Israel made an alliance with Egypt against Assyria. Isaiah denounced the pact with fierce eloquence: "Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong . . ." (31:1).

This time the Israeli alliance is with Egypt, but with England and France and the whole world is concerned about things that used to matter only to little nations around the Mediterranean. Horses and chariots have been traded for planes. But if you read the Old Testament, and then today's papers, you get the impression that you are seeing a w old news reel run off again.

THERE IS COMFORT in knowing that this is the way things have always been on the earth. It's healthy to be a bit critical about each other, and especially about ourselves. Our greatest danger is always the delusions of self-righteousness. The Bible is entirely candid and insistent in classifying all men as sinners.

But the Bible isn't a cynical book. It keeps the whole human story in the perspective of God's judgment on man, and insists that the final meaning of the story is revealed beyond the limits of history. God employs our follies and frailties in the tremendous script he has written on man's life on earth.

From such a month as November 1956 we should learn a new lesson in humility regarding ourselves, and in confidence that God overrules our stubborn selfishness for his almighty purposes.

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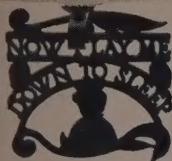
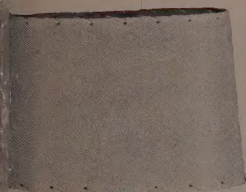
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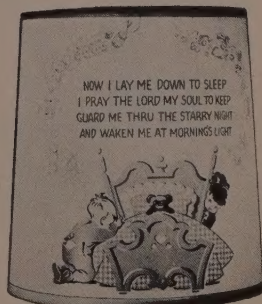


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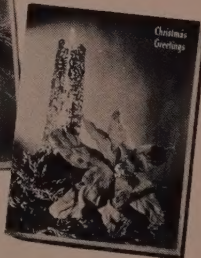
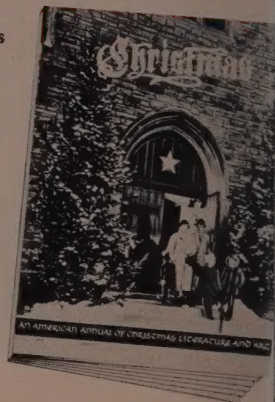
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